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MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 5.

Vol. IV.....No. 3.

HALIFAX, MARCH, 1858.

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RELIGIOUS INTELLIGENCE.

Address by Committee of Synod to Parents and Heads of Families of the U. P. Church on the Subject of Family Worship.

DEARLY BELOVED BROTHERS,—Amid the varied business which occupied the attention of the Synod at its last meeting—a meeting felt by many “to be a time of refreshing from the presence of the Lord”—the importance of practical religion, as affecting the general interests of the body, was not overlooked. As on former occasions, “prayers, supplications, and intercessions” were offered up on behalf of our ministers and missionaries, our elders and people, that they all might be imbued more than ever with the Spirit of Christ, and that the work of God might prosper among us. The church, no one can doubt, occupies her true position when she feels that, for all success, she is dependent on God. “Except the Lord build the house, they labour in vain that build it.” What thus holds good of the ministers and rulers of the church, holds equally true of those who are her members. Religion cannot prosper among the private members or families of a church, where God is not acknowledged. Wherever the spiritual life in any degree exists, it manifests itself in prayer to God; and where prayer abounds, it brings down, in copious measure, the blessings of divine grace. Such is the order of means which God has seen meet to appoint. When God, accordingly, has any gracious designs towards a church, either as it respects the increase of her attainments, or the accomplishment of important objects, by her instrumentality, he pours out upon her extensively “the spirit of grace and of supplications.” Religion, when animated by this spirit, becomes at once the source of the church’s strength, and the spring of her activities. It is when men’s hearts are filled with love to God, a love burning with an ever-increasing fervour in the contempla-

tion of what he has done for their souls in the redemption by Christ, that they are “ready for every good work” to which they are called, and count it their privilege, as a “willing people,” to carry out God’s merciful designs in regard to a perishing world.

As a means of promoting that practical godliness which it is so desirable should pervade every part of our church, the Synod agreed that you, dear brethren, who are parents and heads of families, should have your attention specially called, in the present address, to the importance of family religion. That family religion has an intimate bearing on personal piety, as well as the spiritual well-being of the church, there can be no doubt. God has so ordered matters, in the moral arrangements which he has made for our benefit, that religion prospers best when its varied duties are equally attended to; whereas neglect, in the case of one duty, if it argues not want of spiritual life, has an injurious effect on the whole spirit of religion. How far the worship of God is daily observed in the families belonging to our Church, it might be hazardous to affirm, on the ground of any information that can safely be relied upon. That God is daily worshipped by very many of the families throughout our church there can be no doubt. We have to bless God for the grace which inclines so many of the heads of families “to call on the name of the Lord.” But is there no reason to fear that this duty is less observed now than it once was among us; and that, in this respect, we have declined from “the good old ways” of our fathers? Is there not ground to fear that, by many who have assumed the solemn responsibilities which attach to the head of a household, this duty is only partially performed, and that by others it is not performed at all? And, should this state of things exist with regard to any considerable number of the families of our church, does it not furnish cause for deep concern to all who love the good of Zion, and especially to those heads of families

themselves, who, in their family capacity, are thus “living without God in the world?” Does this unwillingness to bow the knee to God at the family altar proceed from alienation of heart from God? Does it proceed from coldness and deadness of affection in religion? Or, does it arise from the spirit of the world asserting its claims to the entire time, and energies, and regards of professors of the gospel, to the exclusion of all serious thoughts of God and the things of eternity? Whatever the cause may be from which such a state of things proceeds, the evil superinduced is one deeply to be deplored. Suffer, then, dear brethren, you who are parents living in the condition now described, the word of exhortation, while we bring under your notice the claims of the duty you are forgetting or neglecting. As ministers are directed to call the attention of their respective congregations to the subject, it will be enough at present to indicate briefly one or two considerations which ought to weigh with you, as professing Christians, in leading you to commence, without delay, the performance of a duty so important in itself, and one fraught, to those engaging in it, with so many advantages.

1. The worship of God in the family is a matter of divine obligation. He who established the family institution, appointed religion to be the governing influence by which its ends were to be secured. These ends cannot be secured, according to the divine arrangement, if God is not acknowledged. He is “the God of the families of the whole earth,” and, as such, he must be worshipped and obeyed. God establishes his covenant with believers, and their seed after them, in their family capacity. “I am your God,” is his language, “and the God of your seed.” The “household” of the believer, under the gospel, is recognised as a constituent part of the Church of Christ, which, in its expanded form, assumes the character of “the household of faith.” Is there not good reason, then, why the believer should say, as did the King

of Israel, "I will walk within my house with a perfect heart?" Has not God made his people "kings and priests unto God," for the express purpose that they might present to him, day by day, the offerings of thanksgiving and praise? What a privilege! Why should you deprive yourselves of a privilege so precious? Seek, like Jacob, in availing yourselves of it, to make your house "a Bethel," where God delights to dwell. Say, with Joshua, "As for me and my house," whatever others do, "we will serve the Lord." Join with David in the summons you address, from time to time, to the members of your family, "O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." And when, do you ask, is all this to be done? The answer is, "To-day, if you will hear his voice, harden not your hearts."

2. The training of the young for God, requires that Family Worship be observed. The upbringing of children in the fear, and for the service of God, is one essential object of the family institution; and, for this "godly upbringing," prayer is as necessary as are religious instruction and example. There is no more favourable channel through which religious truth may be conveyed to the mind of a child than parental instruction, provided that that instruction be accompanied by the influence of daily example. God accordingly has said, for the encouragement of parents, "Train up a child in the way he should go; and when he is old he will not depart from it." But religious "training" consists mainly, as you know, in the formation of religious habits and principles; and success in the forming of these God gives in answer to believing prayer. It is right, indeed, that instruction in the things of God should be given; but this will be comparatively of little avail, unless the character is moulded in conformity with the gospel of Christ. And how can a parent train up his child in religious habits, if he himself sets not before him the example of religion? How can he hope to make the members of his family the worshippers of God, if he himself, instead of leading them daily to the family altar, teaches them by his example "to forget God?" All the special influence, in such a case, assigned by God to a parent, for promoting the spiritual well-being of his offspring, is lost; and what was designed, in the highest sense, for good, is, by the neutralising influence of parental example, turned into evil. And what a calamity is thus entailed, extending, not to the existing generation merely, but to those that follow! Say, ye who act in this way towards your children, is it thus you show your affection for them? Is it thus you discharge the solemn vows you undertook on their behalf, when you dedicated them to the Lord in baptism? Are not your children "God's heritage," which he has

a right to expect you will take care of for him? Has not the Saviour said to you, in regard to your young ones, "Suffer them to come unto me?" And shall it be the case that, by your example, powerful for evil or for good, you will not "suffer" them to come unto him? Nay, rather, bring them to the Saviour, under the gracious assurance, "that of such is the kingdom of heaven." And then, in your case, as in the case of others, will be fulfilled the saying,

"Race unto race shall praise thy works,
And show thy mighty deeds."

3. God's dealings with families, as such, call for their daily worship of him. It cannot be doubted that, with an adjusting hand, God's dispensations are measured out to families as well as to individuals. These dispensations, are intended for their benefit; and, where observed and improved, are "made to work for their good." Some of the most tender and sanctifying influences are derived from this source, whereby God makes his people "meet for the inheritance of the saints in light." Has not the head of a family much to say to God, in representing their interests and feelings, in spreading out their case before Him who is the hearer of prayer, and in craving that himself and his house, by night and by day, may be under the protection of Jehovah? Does not God send to us, from time to time, domestic trials and afflictions? Is he not ever and again affording to us special family deliverances? Are we not, day by day, receiving, as families, innumerable benefits at the hand of God, for which we are called to bless his name? Have we not family sins which we are called daily to confess unto God? And shall all this be the case, and there be no voice, on our part, to give utterance at the throne of grace to those joys and sorrows, those cares and griefs, and varied anxieties we experience, as families, arising from the dealings of God! O! why should a parent, who loves his family, refuse to plead with God on their behalf, in common supplication, or decline to be the organ of their communication with God, for the purpose of expressing their wants, or giving utterance to their thanksgiving and praise? Why should any head of a family be silent when God is saying unto him, for his comfort and the comfort of those under his care, "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God?" "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." "It is a good thing to give thanks unto the Lord, to show his loving-kindness in the morning and his faithfulness every night." And.

4. The church has need of the prayers of her families, for the success of her ordinances, and the operations in which she is engaged for the spread of the gospel. When God blesses Zion, he makes all the dwellings round about it a blessing. From

these dwellings is heard daily the voice of melody and joy, of thanksgiving and praise, of entreaty and supplication, as the inmates pour out their hearts before God, in contemplation of the varied aspects of his procedure towards his church. It is a happy sign of the state of a church, when "each family apart" takes a becoming interest in the church's affairs, and sends up prayers to God daily on her behalf. It is when such prayers ascend daily from the family altar, that we may expect that conversions will take place unto God, that God "will bless Zion's provision, and satisfy her poor with bread," and that the Holy Spirit will be poured out in rich effusion from on high, giving effect to the gospel, and causing men everywhere throughout our earth "to see the salvation of God." And why should not every family belonging to our church engage, morning and evening, in this holy concert for prayer, supplicating a blessing on her ministers and rulers, her missionaries and teachers, her ordinances and operations, and on all, of every name, who are called of God, and who love our Lord Jesus Christ in sincerity and truth? Should the families of our church be trained from earliest years to contribute to our mission, and not be taught daily to pray to God for their success? We shall only rise to the grandeur of our missionary enterprise, when each family of our church, not less than each individual, is found resolving that it will "give God no rest, till he establish, and till he make Jerusalem a praise in the earth." Then may we expect God to bless our efforts, to revive his work in our congregations, and to add to his church by our instrumentality, "multitudes of such as shall be saved."

In submitting to you, dear brethren, in the name of the Synod, these few remarks on this all-important subject, afterwards to be dwelt upon more fully by your esteemed ministers, from whom you stately hear the word of God, enough, we trust, has been said, to lead heads of households, who are in the habit of worshipping God in their families, to prize, and increasingly improve, their privilege, and also to convince you, who, as parents or heads of families, are neglecting the duty of family worship, of the claims which God has upon you, to erect the family altar, and to call on the name of the Lord. Let the commencement, then, of the new year on which you are now entering, be to you, in respect of this matter, "as the beginning of months." Say not, there is no urgency in this matter; it may be delayed. Remember that delay brings with it an accumulation of guilt. Family prayer marred through lack of "the spirit of life which is in Christ," degenerate into empty forms, but the neglect of known duty may even be a positive sin. Say not, there is no danger involved in leaving undone the command of God. Consider how God pours out his fury on the families that

call not on his name." Say not, that you have no time for this exercise. Does not the mere mention of such an excuse show how much need there is why you should adopt this, and other spiritual safeguards, for protecting you from the encroaching and overwhelming influence of the world? Allege not, that you are unable to offer up prayer to God in the family. The Spirit will help your infirmities," teaching you how to pray, and what you should pray for. Plead not, that no injury is sustained by your dereliction of duty. Are not you yourselves, your families, and the church of God, all suffering incalculable injury? By the regard, then, you have to your own spiritual interests,—by the regard you have to the eternal interests of the families that are dear to you,—by a regard to the well-being of that church to which you belong, and whose principles you profess—rise to the dignity of that service to which your responsibilities call you, and "worship the Lord reverently at his footstool," day by day, amid all the hallowed associations of home, so well fitted to stir up your desires after God! Your pastors, who dispense to you the word of life; your elders, "who watch for your souls, as they who must give account;" and your Christian friends and brethren, who are bearing a testimony for God, are all anxiously desirous that you should redeem and verify your Christian profession, and, by doing so, acquire the power which belongs to your position, of exerting an influence for Christ, and advancing his cause in the church and the world. "I know him," said God, speaking of Abraham, "that he will command his children; and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Of this Lord, as "our God and the God of our seed," let the families of our church unitedly say, in respect of their houses, consecrated to his service, "He is our God, and we will prepare him an habitation; our father's God, and we will exalt him,"—"we will praise his name together." Then may we expect that God will fulfil the prayer which his servants present in his courts: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."—In name, and by authority of the Committee,

JOHN ROBSON,
Convener.

CORRESPONDENCE.

From Our Correspondent in Berbice.

ST. CLEMENTS, BERBICE,
1st Oct., 1857.

It may now be desirable that I give you some short account of the original inhabi-

ants of this country. Like all the other aboriginal tribes of this vast continent, they are fast passing away. It seems to be a fixed law of colonization that if the two races coming into contact do not readily amalgamate, the weaker must soon become extinct. In your own quarter you have the evidence of this in the case of the Micmac Indians—and all over North as well as South America, the rule seems to hold good. According to Catlin, there are many distinct tribes, once numerous and powerful, which are now without a single living representative, and the remainder seem likely, at no very distant period, to share the same fate. The subject is one which gives rise to somewhat melancholy reflections, and among other things suggests the question, Are we also, with all our boasted civilization, one day to be superseded in like manner and to give place to a people more powerful and energetic than ourselves? One of the greatest living historians—Sir Archibald Alison—seems to have arrived at this conclusion. In his work upon "The Theory of Population,"—the result of great learning and research—he expresses his belief that the time may come when a few fishermen will spread their nets above the ruins of Waterloo Bridge, and the red deer sport in savage independence around the Athenian pillars of the Scottish metropolis! We find from the history of the past, that empires equally powerful with our own, have had their period of growth and decline, and have finally become extinguished or swallowed up by others, which, in their turn, have had to yield to a common destiny. Civilization has its dangers as well as barbarism. The growth of intemperance, effeminacy and luxury among the higher classes of a civilized community, (such as, to some extent, we witness among ourselves), is the sure precursor of national decay. If the head is weak, the whole body is sure to become affected; and so, in like manner, with bodies politic. If there is, in the upper grades of society, a strong tendency towards an unnatural mode of living, the contagion soon reaches the middle and lower classes, until the great mass of the population becomes equally degenerate, or are compelled, from the excessive selfishness which always accompanies such a state of things, to seek new homes in a distant land, where society can be reconstructed upon a new and more equitable basis. In highly civilized communities, the greatest danger arises from an excessive artificiality, which usually has the effect of concentrating all the power and influence of the country in the hands of the higher orders. But this subject is a comprehensive one, and would require much space for its elucidation.

It may not be uninteresting to your readers to learn what has been said on the subject of "The Origin of the Indians in America," by that indefatigable traveller, Sir H. Schomburgk: "The Bible and Profane History corroborate the narrative that

ancient Egypt and Hindostan were invaded by a powerful tribe, who introduced their peculiar customs into the conquered country, built temples and pyramids, and covered them with hieroglyphics. Historians here allude to the Cushites, who, after having erected a splendid empire, were dispersed by the Almighty. They are traced chiefly by the ruins of their mural defences, in a north-easterly direction, to Palestine; by the relics found in their tumuli and their peculiar zodiacal signs, to the north of Siberia; where all further traces of them are lost. Similar tumuli, mural defences, hieroglyphic inscriptions, astronomical divisions of time, and zodiacal signs, were used by the civilized aboriginal race of America; and, as the geographical position of Behring's Straits and the Alcant-ski Islands, admits the possibility of emigration from Asia to America, we are led to believe that the Toltecs and Aztecs arrived that way. They were, however, expelled by succeeding hordes, and during the struggle for occupancy, the earthen ramparts may have been constructed; but the frequent attacks and the arrival of new hordes, rendered their destruction inevitable, if they obstinately persisted in remaining; they therefore abandoned the country to the conquerors—emigrated southward—and became, ultimately, extinct. The descendants of the latter savage tribes—the conquerors of the ancient Mexicans—constitute, at present, the aboriginal inhabitants of North and South America: tribes who, though dissimilar in language, possess philological affinities, and are distinguished by the same predilections for a nomadic, or roving and savage life, and are given alike to war and the chase. The Mongolian races of Northern Asia possess a similar disposition; but we may infer a still stronger affinity between the Indians of North America and the nomadic tribes of northern Asia, from anatomical evidences. Indeed, the learned author Dr. Prichard, in alluding to the Mongolian races and the North American Indians, observes: 'We do not find that any clearly defined difference has been generally proved between the two classes of nations.' The present American race, blended with the Mongolian to the north, spreads over the whole of the new world; and however feeble their intellect may be, they surpass the more civilized but now extinct races of Mexico, in their fuller belief of the existence of one Great Spirit, a future life, and the immortality of the soul."

It is true I have not, as yet, seen much of the Indians of British Guiana, and have little to say from personal knowledge, regarding them; but I have recently been perusing two interesting works upon the subject, one of them written by the Rev. J. K. Bernan, missionary of the Church Missionary Society, a gentleman who spent many years among them, and was, I believe, the means of doing much good to this neglected portion of mankind. I have

myself seen a considerable number of the "Bucks," as they are called, who not unfrequently come into town in their canoes; and I thought I could discover a similarity in their features to those of the Indians in Nova-Scotia. They have the same broad cheek-bones, lank black hair, and the color of their complexion is much the same as that of the Micmac; they are much shorter in stature, squat in figure, and in this respect not unlike some specimens of the Esquimaux whom I have seen. They are what a genuine Blue-Nose Yankee would call a "junky" set of people—nearly as broad as they are long! Of course I here speak only of those who have fallen under my own personal observation; there may be likelier men among them, but I have never clapped eyes on any of them.

The principal tribes in British Guiana whose diminished numbers contrast painfully with the swarming population which the land supported when the white man first appeared among them, are the Arrawaks, the Accaways, the Carabeese, the Warraws, the Macusies, and several others which are nearly extinct, of whom only a few families survive, to tell the fate of their ancestors.

The Arrawaks live nearest the plantations, and are the most civilized. Their number is estimated at about 1,500 souls, and the whole tribe are divided into twenty-seven families or castes. They are able to recognize each other as members of the same family, by certain marks and figures, tattooed in their faces when young, and colored with the lana. Caste is derived from the mother, and children are allowed to marry into their father's family, but not into that of their mother. The Arrawaks are seldom more than five feet four inches in height, plump and well proportioned, but not muscular. Their forehead is lower than that of Europeans, but they do not appear to be wanting in abilities. These nearest the coast are a dark brown, but some of their castes are as fair as Spaniards. Their features are small—their expression, in general, melancholy and depressed; their hair strong, black and straight.

It is a fact worthy of notice, that, in children, when instructed and educated, the forehead rises considerably. Their physiognomy undergoes a marked and very perceptible change, and must be interesting to every disciple of Lavater. Their powers of imitation are strong, their memory retentive, and by no means inferior to that of Europeans; but in calculation they seem to be deficient, for they do not count further than twenty, which, if occasion requires, is repeated over and over again.

Polygamy is allowed and practised by all the Indian tribes, but is by no means common, and only found prevalent among the chiefs. Children receive their name from the pe-i-man or conjuror, and, according to the fee that is paid, will be the virtue of the incantations pronounced. Children without names are therefore found only among the poorer class, and are supposed

liable to every misfortune. This circumstance, however, is easily accounted for, as the conjurors have not received their fee. Although this tribe is the most civilized, yet is witchcraft not less practised by them than among the others. They are full of fear and superstition, and the implements used in their incantations, are handed down from the father to the son; but I am not aware of any peculiar sanctity being attached to them. The son of a conjuror, as soon as he enters his twentieth year, or even sooner, is made acquainted, by his father, with the art of conjuration, and enjoined the greatest secrecy concerning it. His right ear is pierced, and he is required to wear a ring all his lifetime. The women of this tribe are rarely seen in a state of nudity, and their hair is neatly tied up on the crown of their head. But with all these advantages over other tribes, they differ but little in other respects. The Indian having been occupied in preparing and planting his field for the space of three months, spends the rest of the time in hunting, fishing, drinking and dancing. It is with great unwillingness that he undertakes any superfluous degree of labor, by which he relinquishes a present enjoyment for the prospect of future provision—about which he has no care; he lives only for the day, and, having satisfied the cravings of nature, he lies down to sleep. He requires no clothes, or, if mere civilization has taught him better, he is content with one suit, and will wear it till it drops off his body.

The Arrawaks inhabit the Upper Demerara, the Mazarooni, and Putaro, and amount, probably, to 600 fighting men. The color of their skin is of a deeper red than the Arrawak. They live in a state of perfect nudity, and paint their bodies red with the amotto, or deep blue with the lana. Sometimes they will paint one side red, the other blue. The face is painted in streaks, in which performance they seem to be very particular, as the women not unfrequently spend hours at their toilette, while preparing for the dance. They perforate the cartilage of the nose, and wear a piece of wood in it, which often is of the size of a finger. They rub their bodies with the oil of the carapa, to defend themselves against the bite of insects, it being of a bitter taste and nauseous smell. The Arrawaks are a quarrelsome and warlike people, jealous and suspicious, and, on that account, dreaded by all others. Having planted their fields, they move from place to place, living on the hospitality of their friends, till their own cassava is ripening, when they again return home, and show the same friendship to others. During an expedition they invariably travel for three days, and halt for two, in order to fish, hunt, and dry their game. When in times of war they approach a defenceless place, they attack it, murder those who resist their violence, and carry off the rest as slaves. They are determined humorists,

and fond of bestowing nick-names on each other as well as strangers, whatever be their rank or quality. If this conduct is taken with good humor by those in authority over them, they yield, in return, prompt and ready obedience to their wishes and commands; and if once they form an attachment to any individual, their affection is unalterable; and so, on the other hand, their hatred is inveterate. In manner, they are more savage than any other tribe. In ability they do not equal the Arrawaks, their foreheads being still lower and more depressed than those of the people of that tribe. They make free use of poisons of several kinds, but are not easily persuaded to tell how and from what they prepare them. The *muneery*—a black ant an insect in length, and found making its way between the roots of a certain arbutus tree, forms an ingredient in one of their strongest poisons. When an Indian is stung by it, he has to endure a fever of ten hours, with the most excruciating pains. They will catch a considerable number, and make a decoction of them, which they mix with other ingredients, and use for poisoning their arrows.

From the above extracts something may be learnt of the character of some of the natives here, but space forbids that I should enter further upon this subject in the meantime.

MISCELLANEOUS.

The Religions of India.

INDIA is pre-eminently a Land of Idols and of strange gods. Polytheism and its never-failing attendant, idolatry, which in modern times have disappeared so much from the face of the earth, still exist in pristine vigour in the Indian peninsula. Bred in our northern homes, where one or two circles of rude stone pillars—the roof-less temples of the Druids—are the sole relics of a paganism, most prehistoric in date and too bald for idols, the sons of England stand aghast as for the first time they open their eyes upon the Hindoo world which Providence has placed in our keeping. Graven images and heathen temples—we had heard of such things with the hearing of the ear, and read of them in Bible story at our mother's knee, but no sooner does youthful soldier or civilian land in India, than lo! his eye beholds them everywhere around, endless in number, unchallenged in prestige, as if he had been carried back three thousand years into the past. The denunciations of the Prophets and the irony of the Psalmist of Israel rise into his memory as he sees the idol-maker at work in his shop, or the image-god led about in its painted car, with gay or frenzied crew bowing themselves before the work of their own hands—gods that "have mouths, but speak not; eyes, but see not; ears, but hear not; noses, but smell not; hands, but handle not; feet, but walk not; neither have they breath in their mouths." A many-coloured paganism, alike gay and terrible—mingling light and darkness—is around him, fresh and vigorous; and, startled, he asks himself—How time stood still here? or are there indeed

nations with whom existence has been stagnant for two thousand years, and which, like earth's poles, remain for ever stationary while all else whirls onward in the march of Time?

Even the stern Monotheists of the Juda in hills, lofty worshippers of the viewless Jehovah, with all their intensity of hatred to idol-worship, must have wrung from poetry more fervid anathemas had their rapt gaze extended to the peninsula of India. The lowlands of Tyre and Phœstia might bow to the fish-god Dagon,—the banks of Abana and Parpar and the groves of the Orontes might be gay with the licentious rites of Ashtaroth,—memories of the gods of Egypt stood recorded in the Pentateuch,—and in the dark hours of the Captivity the Hebrew looked with heightened hatred upon the nobler symbol-worship of Assyria; but not Syria, Assyria, and Egypt combined would have equalled that stupendous development of paganism and idolatry which still exists as a spectacle for Man's humiliation and instruction, upon the plains of India. Nowhere else did a polytheistic worship rear itself on so grand a scale or in such vivid colours. Greece idolised men—Egypt animals—Africa has its fetiches of stocks and stones, but India has idolised all. Only one other civilised country in the world continues pagan—namely, China, but, India and the land of Confucius are the very opposites of each other in the forms and character of their religion. Roam through China, and although Buddhist pagodas dot the country, you will find that the idol—or rather the everlasting one, of Buddha—excite little or no veneration in the people; and Confucianism, the State and national creed, ignores idol-worship altogether. The people of the Flowery Land venerate, and present symbolic trifles to, the viewless manes of their ancestors; the Emperor, as the high-priest of the nation, offers upon an altar fruits of the earth to the sun and other skyey influences; and a vague notion prevails of an impersonal god or divine law which they call "heaven." It is a paganism of matter-of-fact men; and idol-worship, virtually ignored by the State, languishes amongst the people. But cross the Himalayas, and what a contrast appears! In India it is the positive, not the negative, side of paganism that presents itself. Imagination there supersedes Reason,—Personality replaces the more abstract feeling of Law, Polytheism supersedes Deism,—God is fractured into a thousand minor deities, representative of his various attributes,—for every god there is an idol, and for every idol myriads of worshippers! Instead of the bald humility of the reverent Confucius, who confessed that he knew little about the Supreme, in India imagination has run riot, and enveloped the gods with an atmosphere of stupendous fable, in which the sublime alternates with the grotesque, and the gigantic and superhuman is mingled with puerilities which could only have proceeded from the low imagination of rustic bards. This is not the whole truth,—a world of high speculation lies behind or soars above this crowded region of idols, monsters, and fables; but such unquestionably are the features of Indian religion which are the most obvious and universal, and hence most expressive of the national character.

How striking a proof is it of the strength of the adoring principle in human nature—what an illustration of mankind's sense of dependence upon an unseen Supreme—that the grandest works which the nations have

reared are those connected with Religion! Were a Spirit from some distant world to look down upon the surface of our planet as it spins round in the solar rays, his eye would be most attracted, as the morning light passed onward, by the glittering and painted pagodas of China, Borneo, and Japan—the richly-ornamented temples and stupendous rock-shrines of India—the domed topped mosques and tall slender minarets of Western Asia—the pyramids and vast temples of Egypt, with their mile long avenues of gigantic statues and sphinxes—the graceful shrines of classic Greece—the basilicas of Rome and Byzantium—the semi-oriental church-domes of Moscow—the Gothic cathedrals of Western Europe—and as the day closed, the light would fall dimly upon the ruins of the grand sun temples of Mexico and Peru, where, in the infancy of reason and humanity, human sacrifices were offered up, as if the All-Father were pleased with the agony of his creatures! Nowhere has that adoring principle reared grander temples than in India. Egypt may surpass them in vastness, and Greece outdoes them in lovely symmetry; but as exhibiting a marvellous combination of grandeur, beauty, and variety, the religious edifices of India find no parallel in any single country. The stupendous rock-temples of Bombay—the magnificent and lofty-domed topes of Ceylon—the gorgeous sculpture-covered shrines of Southern India—the tall elliptical temples of Orissa—the lovely and exquisitely finished ones of Guzerat, combine with the Mahometan mosques and minarets of Hindostan to form an unsurpassable assemblage of architectural art and skill. — *Blackwood's Magazine.*

A Jewish Synagogue.

Few of our readers probably have ever seen a Jewish synagogue, or place of worship. In this country as yet there are none. We propose, in the present notice, to give from the pages of a cotemporary an interesting account of one of the Jewish synagogues in London. It is that in great St. Helen's Bishopgate Street, and is said to be the finest building of that description, not only in England, but in all Europe.

G. H.

In the centre of the building is the readers' desk, which stands upon a large raised platform, capable of containing some twenty or thirty persons, and upon this platform, besides the readers, stand the choristers, boys and men, who chant the choral portions of the service alternately with the reader. A light and elegant gallery surrounds the building upon three sides. This gallery is exclusively devoted to the female portion of the congregation, it being an invariable rule amongst the Jews to keep the sexes separate during public worship. At the extreme end of the Synagogue is a very beautiful arched recess, lighted by stained glass windows, upon the centre one of which are represented two tablets containing the Decalogue in Hebrew, or, rather, the indication of the Decalogue, the first word of each commandment only being given. Above, surrounded by a "glory," is the name of "Jehovah," and around the recess a Hebrew inscription, signifying, "Know before whom thou standest!" A tablet against the wall upon the right hand side, close to the gallery, contains a prayer for the Royal

Family—the only portion of the service read in English, and on the opposite side of the building is the same prayer in Hebrew. Within the arched recess, below the windows, is the ark, which is approached by steps, and hidden beneath a hanging drapery. The ark contains the "five scrolls of the law," each scroll consisting of one of the five books of Moses, written by hand with the minutest care—not printed—and preserved with the most reverential solicitude. Some of the scrolls are known to be no less than 100 or 500 years old. The services are so arranged that these five scrolls, containing the whole of the Pentateuch, shall be read through once a year. At a certain period the readings commence with Genesis. The reader, as soon as he has finished the portion appointed for the day, carefully envelopes the scroll in a handsome velvet covering profusely ornamented with precious metals, and carries it with the greatest solemnity towards the ark, where he deposits it with every sign of veneration and respect; and as the scroll is borne along, those of the congregation who occupy the nearest pews, rise from their seats, and, bowing humbly as it passes, stretch forth their hands to touch the covering of the holy writing. Thus is the reading of the scrolls proceeded with, until at the end of the year they have finished the last of the five—the Book of Deuteronomy—when the same order is commenced again.

The impression produced upon the mind of a stranger on entering a synagogue during the hours of worship is extremely striking. We found it absolutely impossible to divest ourselves of the idea that we were in some foreign land. The strange, sonorous accents of the Hebrew tongue, in which the whole service is carried on, falling on our untutored ear, and giving rise to no distinct idea within the mind—only a kind of dreamy notion of solemnity, arising from its very mystery; and our utter ignorance of the unaccustomed rites enacted in our presence, seemed to preclude the possibility of our being still within a hundred yards of Bishopgate Street. The entire absence, too, of many familiar objects invariably found in Christian churches of all denominations, and in every part of the world, although our reason told us at once that they were incompatible with Jewish worship, still served to make the scene more strange. We felt as though we had been suddenly transported into the midst of some unknown race, or that the centuries had retrograded, and we were living with a people of the past.

And yet the congregation that surrounded us were men whom we had probably been in the habit of meeting in the streets of London. Once outside the walls of the Synagogue, they became ordinary Englishmen, speaking the same language with ourselves, transacting business, buying and selling—only, perhaps, with a greater cleverness at a bargain—like ourselves. There is nothing very romantic or poetic about the Jews in general, we own. Yet, whether it was the unknown tongue in which their worship was conducted, as we have already hinted, or whether it was the mere knowledge that it was Jewish worship going on before us, which led us to think of them only as the descendants and representatives of one of the most ancient peoples of the earth, we know not. Certain it is, our thoughts, in spite of us, would wander into lands and periods far remote, and dwell more on the Tabernacle in the Wilderness than on the money-getting Jew of England in the nineteenth century.

While in the Synagogue, the Jews invariably wear their hats, and upon most occasions every man wears a peculiar kind of scarf, called a *tallis*. These scarfs, which are white, or at any rate light coloured, have wide borders, some of them very deeply fringed, and vary much in their texture, from the finest satin to the coarsest woollen or cotton fabrics, according to the circumstances of the wearer, or, in some cases, according to the degree of strictness with which he adheres to the traditional material proper for the *tallissim*. We have been informed that peculiar orthodoxy is expressed by one of the woollen varieties, but we are not sufficiently versed in Hebrew lore to say which it is. The origin of these fringed and bordered scarfs is a command contained in the Book of Numbers, bidding the children of Israel "make fringes on the borders of their garments." The scarfs are put on at the commencement of the service, and taken off at its conclusion, with great solemnity, a special prayer being recited upon each occasion.

A large portion of the Jewish ritual is carried on in chanting, the reader and the choristers taking it up alternately, as in our own cathedral churches. The chant, however, is a much more varied one, and more embellished with musical ornamentation, than those we are accustomed to hear. The congregation join aloud in the responses, and every now and then rise in a body from their seats, and bow towards the ark. It is only recently that the Synagogue has had a choir at all. Mr. Philip Salomons, the brother of the present Lord Mayor, first introduced it, some time since. We also understand that, through the exertions of the same gentleman, a much greater degree of decorum and general propriety than had existed formerly, has been brought about in the services of this Synagogue, of which he is a liberal patron, and at which he and the Lord Mayor himself are regular attendants.

We have endeavoured to give our readers as accurate a description as lies in our power of our impressions of the Synagogue and of its service. Of the latter, we did not, as we have already stated, understand a word; nor did we wish to do so. We were content to let our fancy wander dreamily, as we have attempted to explain, to long-past ages. If we had understood the language, we might have heard something that would have sounded strangely in our ears, and made us loath to stay. But as it was, we merely stood spectators of a curious scene, noting as it were the manners of a people strange to us, and musing in wonder on the long lapse of centuries through which that people had preserved its individuality. We looked upon the living Jews around us as a part of history—a strange anachronism in the present day, having no single thing in common with us but the one fact that they were men, as we are.

However strongly we, as Christians, may denounce the Jew's religion as an error; however ardently we may wish that his belief, like his nationality, were no more, but that he were connected to a better faith, still, while it is his creed, sincerely entertained, we must in some degree respect it. Pity him if you will; convert him if you can; but do not mock his worship—or any worship by which man believes that he is drawing near to his Creator!

CHURCH AT HOME.

Committee on Foreign Churches.

The brethren who were present when the Deputies from the Waldensian Church, and from the Protestant Central Society of France, addressed last General Assembly, will require no appeal to stimulate their zeal on behalf of the present Collection. The remembrance of the soul-stirring addresses of M. Pilatte from the valleys of Piedmont, and of M. Monod from Paris, will not be soon effaced; nor will the enthusiasm which distinguished their reception by the brethren then assembled, and more especially by the respected Moderator himself, be soon forgotten. The feeling which pervaded the Assembly was not only unanimous, but enthusiastic; and a scene more worthy of such an Assembly has not occurred since, many years ago the eloquent Philippe Boucher first awakened the sympathies of Scotland on behalf of our continental brethren, and made the hearts of Scottish Presbyters tingle, and drew tears from many an eye by his fervid and thrilling appeal in favour of the noble Society which commissioned him. Once more that truly Christian and most valuable Society appeals to the sympathy of Scotland, and most eloquently did William Monod (a man worthy of the illustrious name he bears) plead her cause. But the Committee have now a double claim on the liberality of the Church, for the honoured Church of the Waldenses also demands our aid. Scottish Ministers! you will not refuse to plead such a cause as this with your people. Scottish Christians! you will not refuse a liberal answer to such an appeal. We do not think it possible that such a Church as that of the Waldenses of Piedmont should appeal to such a Church as that of Scotland in vain. If so, it can only arise from forgetfulness of the wonderful history of this, the most ancient Christian community in the world; from forgetfulness of her terrible persecutions, her astonishing endurance, and her faithful testimony; and from ignorance of her late happy emancipation, and of the remarkable but most trying position she now occupies, which has fixed on her the anxious, prayerful, hopeful attention of the Protestant world, as the destined Evangeliser of Italy. For hundreds of years she has been oppressed, crushed down, trampled on, and restricted by impassable barriers to three narrow Alpine valleys—so "cabin'd, cribb'd, confined," by the inflexible edicts of a bigoted Popish government, that she had hardly liberty to live and breathe, far less to send forth one ray of Gospel light into the surrounding darkness of Popery. Now, at length, she has attained political freedom, and, to a great extent, religious emancipation. And mark this, Scottish Christians! no sooner are her crushing disabilities in God's merciful providence removed, than the poor, long persecuted, despised, and

helpless Church of the Waldenses starts up into one of the most active, zealous, and effective missionary bodies in Christendom. Already has she doubled the number of her pastors and evangelists, quadrupled her professors and teachers, augmented all her Christian institutions, and not only so, but has established her posts of evangelisation, centres of living Gospel light, in the heart of Piedmont—but a few years ago the most bigoted part of Popish Europe—in Nice, in Genoa, in Alessandria, in Courmayeur, and in Turin, the capital itself. And all this has been done by one of the poorest, if not the very poorest, evangelical Church in Europe. So poor are the Protestants of Piedmont, that their pastors and schoolmasters have been paid, their churches and schoolhouses built, in great part, by foreign aid, chiefly from England and Holland. Now this ancient and illustrious Church of Christ, in her deep poverty, but with the most brilliant prospects opening before her, appeals to us. Shall we, dare we, turn a deaf ear to such an appeal? The General Assembly with one voice replied, "We dare not, and will not." God grant that that reply may be re-echoed from every parish and from every congregation in Scotland!

Of the Protestant Central Society of France, we trust it is unnecessary to speak at present. The noble stand which this Society is making for the truth of Christ in that country is, we presume, generally well known, as well as the difficulties it has to contend with, and the great success with which God has blessed its labours. The Church of Scotland has, in a manner, adopted this Society, and has hitherto liberally supported it. We are persuaded she will not forsake it now, for truly there never was a time when it required our assistance more. Would that the fervid utterance of William Monod could have reached every minister and every congregation in Scotland, when he detailed before the Assembly the wants, the trials, the struggles, and the triumphs which mark the course of Protestantism in France! Would that we could convey to our brethren throughout the country, some idea of the impression then made on the Assembly! But this know, that for the general progress of the Gospel, there is no missionary work, in the world, at this moment of greater importance than that committed to the hands of the Waldenses in Italy, and of the Central Society in France. The heart of Presbyterian Scotland is rising against the encroachments of the Man of Sin. Let her learn that nowhere can so effectual a blow be aimed at his power, as in Italy and in France. To attack Romanism in Italy is to shake the very chair of the pretended successor of St. Peter; to attack it in France is to assail the headquarters of the Propaganda. If we would effectually crush Popery, we must strike at the root, instead of nibbling only at the outmost branches. This our brethren in

Italy and France are doing. The other Churches of Great Britain are more alive to this than we seem to be. The Church of England has long been the chief support of the Waldensès, though, being Presbyterian, they appear to have greater claims upon us. The Free Church has, during the last year, spent nearly £1000 in support of the Protestant Churches on the Continent; and the United Presbyterian Church, double that sum. All honour to them that, in the midst of such enormous demands at home, they are willing and able to do so much for the cause of Christ abroad! All honour to them for this, we repeat; but, brethren, we would not have the Church of our fathers show either a cold heart or a niggard hand in such a cause; we would not have the Church of our fathers ignored among the Christian Churches of the Continent. May the example of others inspire us with a holy emulation! May we be taught by the Divine Spirit to apply to ourselves the injunction, "Go and do ye likewise."

Remember Sabbath the 17th of January!

In name and by authority of the Committee,

WILLIAM ROBERTSON,
Convener.

Appointment as Government Inspector of Schools.

We understand that Mr. John Black, schoolmaster of Banchory-Devenick, has been appointed one of H. M. A. Inspectors of Schools for Scotland, and that he commenced the duties of his new office last week in Edinburgh. Many of our readers (says the *Banffshire Journal*) need not be reminded that Mr. Black is a native of Glenrinnnes, in this county. He is yet comparatively young, being only, we believe, twenty-three. Receiving his education first at the General Assembly's School in his native district and latterly at the well-known Parish School of Keith, he went from thence to King's College, Aberdeen, in October, 1851, and gained the third bursary at the entrance competition. He was also very successful in prizes at the close of each of the sessions of curriculum. Besides first, second, or third honours in Humanity, Greek, Chemistry, and Moral Philosophy, he carried off first prizes in all the Mathematical and Natural Philosophy classes of the course, also coming in at the end for the Simpson Mathematical prize of £60. As a parochial schoolmaster, which he has been at Banchory-Devenick since the summer of 1855, he underwent an examination last year in Edinburgh for the Dick Bequest, the report of the examiners to the trustees of which bore, as we noticed at the time, that Mr. B. had "distinguished himself greatly more than any master who has at any time offered himself at these exami-

nations." The resolution of the Trustees proceeding upon the report was that, besides the maximum for his annual share in the funds of the 'Trust, and the "usual addition in respect of scholarship," Mr. Black should be awarded "a special extra allowance of thirty guineas," the highest ever before given having been twenty-five guineas. It may also be mentioned that Mr. Black was, we believe, no candidate for the situation he has been chosen to fill—did not even know of the vacancy until he received by post from Government notice of his appointment. He has to reside, we understand, in Edinburgh, the districts in which he has to examine lying chiefly around that city.

Charitable Bequests.

By the Late Miss JANET GRAHAM ROBERTSON of Torrie.

Miss Janet G. Robertson of Torrie was daughter of the late Rev. Dr. James Robertson, minister of the parish of Callander for forty-four years, and sister of the late Rev. Peter Robertson, minister of said parish for thirty years.

Miss Robertson was the last survivor of a numerous family—all born in the parish of Callander. Many of them lived to a good old age, and, with the exception of one, the Hon. Duncan Robertson of Jamaica, spent their latter years in their native parish, to which they were warmly attached, and in which they were much respected, useful, and beloved.

Miss Robertson, by her latter will and deed of disposition, bequeathed the sum of £100 to each of the six schemes of the Church of Scotland; as also the sum of £250 to assist in the endowment of the church at Trossachs, in the parish of Callander; the sum of £100, the yearly interest or produce thereof to be applied in assisting to establish a library in connection with the parish Sabbath school; the sum of £100, the yearly interest or produce thereof to be applied in the promotion of the objects of "The Callander of Monteith Society for the Monthly Distribution of Religious Tracts;" and the sum of £20 for the use of the poor of her native parish. In all, the said charitable bequests amount to £1070, which amount, we understand, has been paid over by the executors to the proper parties.

In the death of Miss Robertson the poor of her native parish have lost a friend. She knew them well; her ear was open to their complaints; her heart was large, and her liberal hand sent them not empty away.

Miss R. was possessed of many accomplishments, natural and acquired, was long an ornament to society, esteemed in her life, regretted in her death, her memory now warmly cherished by many, and long to be remembered in deeds done

for the benefit of generations, to come. Being dead, thus she yet speaketh.—*Communicated to the Glasgow Herald.*

EAST PARISH CHURCH SABBATH SCHOOL SOIREE.—The annual soiree of the Sabbath school in connection with the East Parish Church, Greenock, which took place on the night of Wednesday, was a most successful entertainment. The children turned out in crowds, and were accompanied by parents and friends, until the comfortable church was crowded in every part. The Rev. Mr. Hutcheson, the eloquent pastor of the congregation, presided, and was ably aided in the speaking department by the Revs. Dr. McCulloch, Messrs. J. B. Smith, Jarvie, Macfarlane, and Rattary of Camlachie. The musical department was first rate; for, be it known, Neil Dougall, the veteran psalmist, is one of the members of the church, and though he has ceased to take an active part in vocalisation, it could not be supposed that the fine ear of the aged composer would tolerate anything commonplace in sacred music. A fine choir performed exquisitely; and Miss Lillias Dougall, the popular vocalist, sang several sacred solos with great power. Then, Mr. Collins and Mr. M'Iver contributed the substantial, which were not the least important items in the programme; in short, it was altogether such a meeting as is calculated to amuse and instruct both old and young.

GLASGOW ELDERS' ASSOCIATION IN CONNECTION WITH THE CHURCH OF SCOTLAND.—The fourth annual general meeting of this association was held on Monday evening within the Tontine Hotel—Thomas Whyte, Esq., presiding. During the course of the evening the following particulars regarding the operations of the association were elicited, from which its value will be best understood: One of the principal objects aimed at is the employment of missionary agency in perhaps the worst locality of our city—that included within a small circle with the Cross as the centre. Here their missionary has hitherto habitually laboured, and they have determined still farther to extend the usefulness of their society by the employment of another workman in this most degraded but interesting field. To all sects and classes is the message of peace borne, and throughout the locality Bibles and Testaments are gratuitously distributed. To give some idea of the onerous nature of the duties devolving upon the missionary, we may state that during the eleven months of the past year seventy prayer meetings have been held, 3350 missionary visits have been made and 580 sick and infirm persons have been attended.

SIR GEORGE GREY has, in compliance with the wish of the congregation, recommended her Majesty to present the Rev. John Robertson, A. M., presently minister of the parish of Mains and Strathmartin, in the Presbytery of Dundee, to the church and parish of St. Mungo, Glasgow, vacant by the death of Principal Macfarlan.

CHURCH PRESENTATION.—The Earl of Stair has presented the Rev. William Kerr, minister of New Luce, to the church and parish of Stoney kirk, vacant by the death of the late Rev. J. J. Campbell.

CHURCH PRESENTATION.—The Duke of Argyll has presented the Rev. Duncan Mackellar, missionary of the royal bounty at Tarbet, to the church and Parish of Craignish, vacant by the death of the Rev. Alexander Macintosh, late minister thereof.

INVERTIEL CHURCH.—At the meeting of the congregation, held in Invertiel Church on the evening of Monday the 21st inst., the Rev. George G. Gillan, son of Dr. Gillan, St. John's, Glasgow, was unanimously chosen to be their Pastor in room of the late Rev. John Fleming. This appointment has since been accepted by Mr. Gillan.

His Highness the Maharajah Dhulepp Singh has sent per Rev. Alexander Campbell, Weem, the liberal donation of £25 to the Indian Mission of the Established Church of Scotland.

LORD PALMERSTON has given a pension of £40 a-year, on the literary Civil List, to Dr. John Armstrong, the learned author of the "Dictionary of the Gaelic Language and Gaelic Grammar."

CHURCH IN THE COLONIES.

Lay Association, Montreal.

(From the Presbyterian.)

The annual meeting of the Lay Association of Montreal was held in St Paul's Church on the evening of Thursday the 14th day of January last. The chair was occupied by the President, the Hon. P. McGill.

In opening the meeting, the Chairman stated that it was now thirteen years since the founders of the Association held their first meeting to form the Society. They then hoped that it might have been like the small cloud which would yet overshadow the land; but in this its projectors had been disappointed. Yet the Association had done good. Among its objects, that of helping to educate young men for

the ministry he considered a most important one. Though the Colonial Committee was doing much in sending out missionaries, for which we should be duly grateful, yet it was most desirable to raise up in the country a body of clergymen who should understand its wants. The aiding of weak congregations was also a duty, and he trusted that liberal contributions would enable the Association to accomplish still more good.

The Report was then read, and was as follows:

In submitting their twelfth annual Report, the office-bearers would remark that it presents a simple record of the quiet, unostentatious working of the Association in the sphere to which its operations have been confined.

Forced to the conviction, by painful experience, of the futility of their attempt to accomplish that end, that the views of the founders of the Association as to the establishment of a General or Provincial Association are at present impracticable, the office-bearers are content to labor on in the humble field that they have so long occupied, and in which they are already privileged to see fruit of their labors, and from which, they are assured, abundant returns will yet be gathered.

It is true that the annual Report of a year's operations contains but a scanty record of actual events in that period of the Association's history; but notwithstanding the Society is not to be despicable. It has accomplished good. It has been a boon to the Church. During its existence it has aided many a struggling congregation to erect its church or manse, it has extended a helping hand to many a deserving Divinity Student; and, besides all that, single-handed it originated, and at a heavy annual loss it has maintained during ten years, the only record of events in the history of our Synod—the only medium of communication which the congregations possessed. It is not too much to say that, had the Association done nothing else than the establishment and maintenance of the *Presbyterian*, it thereby established a claim to the gratitude of the Church. It is not too much to assert that but for the Association none of the Schemes of the Church would have been in so prosperous a state, and that the steady advocacy of the various efforts by that periodical contributed much to this. It is indisputable that neither private speculation nor Synodical action would have so long maintained, with a heavy annual deficit, a publication which is at last self-supporting, and which has contributed materially to the advancement of the best interests of the Synod.

But, to proceed to a narrative of the events of the year, the Board would report—

BURSARY SCHEME.

1st. As to the Bursary Scheme, last year there were, as usual, three Bursars, viz.: James Carmichael, Joshua Fraser and Prosper L. Legar, and that £30 was appropriated to this purpose. Deeming this effort as one of real importance, the Association has wisely determined on increasing the amount of the Bursaries to £15 each, and the Society will consequently be called upon to provide £15 for this purpose during the present year. The aid thus rendered will help many a Student to complete his studies for the Ministry, and the effort is especially deserving of countenance and support.

RELIEF SCHEME.

2nd. As to the Relief Scheme the Managers have little to report. The grant of £12 10s. towards the Manse of the Congregation of St. Louis de Gonzague, made by the Society in a previous year, is now due, as the title to the property has been perfected under the instruc-

tions of one of the officers of the Society, and will be paid when called for. The Board, learning that the long-vacant and struggling congregation of Laprairie had made a praise-worthy effort to raise a stipend for a Minister, agreed to give £15 for three years in their aid; but as the people adhering to our Church there are few, and they are situated amid a large French Canadian population, and have displayed a real longing for the ordinances of the Gospel, the Board would recommend the Society to give £50 or even £100 per annum towards the support of a Pastor there, who should minister to that people and the adherents of our Church in the vicinity, as opportunity may arise, should the funds of the Association justify such a step, and the members of the City Congregations evince, by a liberal increase of their subscriptions, their approval of this step.

PUBLICATION SCHEME.

3rd. As to the Publication Scheme, the officers have the pleasure of reporting that the *Jocum Presbyterian*, edited by one of their number, is now in its second volume, and has eclipsed its parent as to circulation, having now a list of 2,500 subscribers in Canada and the Lower Provinces. It has received the commendation and approval of the Synods of Canada, New Scotia and New Brunswick, and will doubtless attain a yet larger circulation. The reception that it has met shows that it supplied a felt want; and the Committee believe that it will be productive of great good by calling the young generation in the active service of the Church.

The *Presbyterian* maintains a steady circulation of 2,400, and the Committee rejoice to state that intelligence is much more freely communicated to it than was previously the case. If subscribers remit the amounts of the accounts recently transmitted to them, both publications would meet expenses; but many persons seem to think lightly of the practical dishonesty of receiving the papers without paying for them.

FUNDS.

The balance due on the City Bank Stock has been paid, during the year, so that the Society has now £100 of paid up Bank Stock; but the Treasury is nearly empty, as will be seen by the Treasurer's Statement. The expenditure of the Association during the past year in its various efforts, including the Publication Scheme, had been about £100, and its receipts, inclusively of subscriptions to the Periodicals and to the Society, £375 cy.

On the whole, then, and in review of the past history of the Association, the officers are encouraged to persevere in their labours. They are satisfied that good has been accomplished, and they believe that steady, persevering labor in the same path of duty will yet result in mere good, and that the bread, so patiently and perseveringly sown on the waters, will be found after many days.

The whole respectfully submitted.
Montreal, January, 1858.

Opening of a Church at Osnabruck, C.W.

On Sunday, the 10th of January, an interesting event took place in the Township of Osnabruck, C. W., viz.: the opening of the new church of the Presbyterian Church of Canada, in connection with the Church of Scotland. This edifice is a very handsome one, and reflects much credit on the enterprise and liberality of the congregation, and those friends who aided them in its erection. It is situated in a central position, as

gards the Township, on the banks of the St. Lawrence, and adjoins a church of the Church of England. The church just opened is built of brick, and is large and commodious. The roof is of slate. The internal arrangements are very excellent. The pews are large and comfortable—a feature in the economy of our churches which deserves attention. The windows are of stained glass. The church has cost £1,100; and the gratifying statement was made, that owing to the liberality of the congregation and the aid of friends in Montreal, Cornwall, and Williamsburgh, and of a grant from the Colonial Committee of the Church of Scotland, it was free of debt, and that the old and quaint-looking church, which had been for so long a well-known landmark to the wayfarer on the St. Lawrence, had been carried to another part of the Township, and would be re-erected by the people there—who had removed the materials and raised a subscription for the purpose. A commodious and handsome brick manse adjoining the church has been erected during the last four years, and since the settlement of the present Pastor.

The services on the Sabbath were exceedingly appropriate. The church was thronged at the morning service with a very large congregation, who occupied every available seat, and filled the aisles and vestry besides. The services of the day were commenced by the Pastor of the congregation, the Rev. Robert Dobie. The Rev. A. Mathieson, D.D., of Montreal, preached an eloquent and peculiarly suitable discourse from the text:—

PSALM CXXII. "I was glad, when they said unto me, Let us go into the house of the Lord."

He incidentally alluded to the position of the congregation, composed of adherents of the Church of Scotland and of descendants of members of the kindred Church of Holland, and alluded to the haven of refuge which the latter country had in times of trial afforded to Ministers of the Church of Scotland. After clearly pointing out the duties of the people and their responsibility for the right use of their many privileges, he closed the discourse with a beautiful and very solemn dedicatory prayer. The evening service was also very largely attended, and was conducted by the Rev. Donald McDonald, of Lochiel.

The whole appearance of the congregation was very respectable, and indicated the enjoyment of much substantial comfort by the residents in that section of the country, while the large concourse of people—including many strangers from adjoining Townships—evinced the interest that was felt in the auspicious event of the day. The weather, too, was all that could be desired. The prospects of the congregation are exceedingly encouraging. The new church is nearly double the size

of the old one, and already, the writer was glad to learn, all the sittings had been let, while more could have been disposed of. The congregation will yet require to erect a gallery to afford more accommodation to their increasing numbers.

Some of our readers will doubtless feel interested in thus hearing of the opening of a place of worship, but in this case it is suggestive of other thoughts. It tells of the advance of the country. The mind is carried back to the time when Canada was very sparsely settled, and when a little band of worshippers, Lutherans and Presbyterians—60 years ago—met in the wilderness, and on the same spot on the banks of the noble St. Lawrence, by what was then a noble effort, erected the quaint, weather-worn old frame-church, in which so many who have been long gathered to their fathers were wont to worship. How many hearts, throbbing with high aspirations, have since been stilled! How much of change has there since taken place! The effort of that day was a noble one. In fact it was as great as—nay, greater even than that of this day in the erection of the present handsome church, although the existing structure will compare favourably with any country church in the province and with most in the towns.

But so time passes—and so our people are advancing in material comfort, and events, like the one now chronicled, are marking the steady, substantial advance of this our country, and will be noted with real interest by all who take a large view of the requirements of our position. If our country is to take the high rank it ought to do, moral progress must keep pace with material advancement. M.

Montreal, January 13, 1858.

Sabbath Schools of St. Andrew's Church, Hamilton.

The anniversary meeting of the Sabbath Schools in connection with St. Andrew's Church, Hamilton, took place in the basement of the church on the evening of 5th January. The Rev. Robert Burnet, pastor of the congregation, presided, supported by the Revs. David Inglis and Wm. Ormiston, of the Free and United Presbyterian Churches respectively; Rev. Mr. Hebden, Church of the Ascension; and Rev. E. Harper, of the Wesleyan Methodist Church. About two hundred and fifty children were present, and it was gratifying to observe a very numerous attendance of parents and members of the church. After the children had partaken of the good things, gratuitously and bountifully provided for them by the congregation, the chairman delivered a most impressive address on the motto of our city, "I advance," having especial reference to the circumstances of the children. The annual report of the con-

gregational school was then read by the secretary, followed by a review of the operations of the mission school by its superintendent: both of which are appended. The chairman moved the adoption of these reports and their publication in the *Presbyterian*. In the course of the evening the meeting was edified and delighted by the delivery of interesting addresses from the several clergymen present. The interval between these addresses was agreeably occupied by the children in singing a few of the beautiful hymns from Bateman's selection, and (which was more especially pleasing and attractive) by the reading of extracts from the Scriptures by the German children, illustrating the rapid progress they have made during the past year.

A vote of thanks to the clergymen, who had honoured the meeting with their presence, and delighted it with their addresses, was proposed by Judge Logie, who took occasion to refer to the pleasing feature of the brethren of so many different denominations uniting in one common cause, and, when urging forward the spiritual welfare of the lambs of the flock, recognizing only Christ and Him crucified.

INTERESTING EXTRACTS.

On the Loss of Children.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1: 21.

The Rev. Mr. Denton had lost an infant. "Supposing," said one of his people, "some one has given you a sheep to take care of and to feed, and by and by they return to you and ask for the sheep, what can you do? You cannot refuse to give it to him. He must take it, because it is his own."—(Church Miss. Report for 1847, p. 59.)

The same illustration as that adopted by the simple negro occurred to the accomplished mind of Dr. Heber many years before. To comfort a mother who had lost her child, he produced the following apologue:—

A shepherd was mourning over the death of his favourite child, and, in the passionate and rebellious feeling of his heart, was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger, of grave and venerable appearance, stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him:—"When you select one of these lambs from the flock, you choose the best and most beautiful amongst them. Why should you murmur because I, the Good Shepherd of the sheep, have selected from those which you have nourished for me the one which was most fitted for my eternal fold?" The mysterious stranger was seen no more, and the father's heart was comforted.—(Saturday Magazine for 1834.)

"A noble lady told me herself," says Whitfield in one of his sermons, "that when she was crying on account of one of her children's death, her little daughter came innocently to her one day, and said, 'Mamma, is God Almighty dead, you cry so?' The lady, blushing, said 'No' She replied, 'Mamma, will you lend me your glove?' She let her take it, and, after that, asked her for it again: upon which the child said, 'Now you have taken the glove from me, shall I cry because you have taken away your own glove? And shall you cry because God has taken away my sister?' Out of the mouths of babes God has perfected praise."—(Sermon lxx.)

A Birthday—What should it be made?

—A day of thanksgiving to the Author and Giver of life—For our being—for the rank we occupy in the scale of creation—for the country and family in which we were brought forth—for our civil and religious advantages—and for our preservation through so many perils—and when so many have been cut off.

—A day of humiliation—That we were shapen in iniquity, and in sin did our mother conceive us—that we went astray from the womb—that our transgressions are innumerable, and our trespass is gone up into the very heavens—and that we have not improved as we ought to have done any of our privileges—"I do remember my faults this day."

—A day of reflection—That as there is a time to be born, so there is a time to die—that so much of life is already passed away as a shadow—that when a few years are come, we shall go the way whence we shall not return—that our continuance here is as uncertain as it is short—that we may never see this day again—and if we do not, where shall we be when it returns?

—A day of prayer—That we may so number our days as to apply our hearts unto wisdom—that we may obtain pardoning mercy and renewing grace—that we may be prepared for all the duties and trials that lie before us—that whether we live we may live unto the Lord, or whether we die we may die unto the Lord, so that living and dying we may be the Lord's

Happy they who without complaining of their lot, or being impatient to be gone, yet know the day of their death is better than the day of their birth. Though for them to live is Christ, to die is gain. Every returning birthday tells them, "So much nearer your heavenly home."

But how dreadful the state of those who know—and if they consider they must, know—that every year advances them so much away from all they love, and brings them so much nearer a world in which, as they have no hope, so after which, they can have no desire. If conscience be not stupified, and all thought banished by company and gaiety—a birthday to them is far from enviable. Verses may be written; addresses may be received; smiles may be put on; but even in laughter the heart is sorrowful, and the end of that mirth is heaviness.

What a difference in the two following references to the birth of the individuals:—

"Who," says Voltaire, "can without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate; and the globe contains rather carcases than men. I tremble at the review of this dreadful picture to find that it contains a complaint against Providence itself; and wish I HAD NEVER BEEN BORN."

Now let us hear the language of the excellent Hallyburton, who died as he lived, full of confidence in God:—"I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise Him for ever and ever. Oh! the thoughts of an incarnate Deity are sweet and ravishing. Oh! how I wonder at myself, that I do not love Him more, and that I do not admire Him more! What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself! What a mercy that, having the use of my reason, I can declare His goodness to my soul. I long for His salvation; I bless His name I have found Him, and die rejoicing in Him. Oh! blessed be God that I WAS BORN! Oh! that I was where He is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. Oh! there is a telling in this Providence, and I shall be telling it for ever! If there be such a glory in His conduct towards me now, what will it be to see the Lamb in the midst of the throne! Blessed be God that—EVER I WAS BORN."—Jay.

THE MONTHLY RECORD.

MARCH, 1858.

Importance of Religious Education.

There cannot be a doubt that much of our prosperity and happiness, both individually and nationally, depends on the extent and depth of our piety. If we had the opportunity of witnessing the effects upon a people's temporal condition of two different modes of treatment, education apart from religion, and religion separate from education, we would gain a most impressive lesson of the incalculable value of religion even in promoting their temporal welfare. For, whatever the dissuasive influence from crime and

grosser vice of those refined ideas which in general accompany augmented knowledge, yet undoubtedly it may occur that, under the opposing influence of social misery, increased intelligence may only furnish to the vicious and the criminal increased facilities for evil. But the wider and more penetrating influence exerted by religious principle, controlling conscience rather than refining taste, is seldom felt without conferring, in addition to its higher blessings, those fixed views and habits which can scarcely fail to render individuals prosperous and states secure.

Applying to the regulation of their daily conduct towards themselves and towards society the same high sanctions which control them in their loftier relations, christian men become, almost invariably temperate, industrious and provident, as part of their religious duty; and christian citizens acquire respect for human laws from having learnt to reverence those which are divine. The history of men and states shows nothing more conspicuously than this—that, in proportion as a pure and practical religion is acknowledged and pursued, are individuals materially prosperous, and nations orderly and free. It is thus that religion has the promise of the life that now is, as well as of that which is to come.

If then, the question was asked, "What is the great end of education?" we reply, "the formation of character." This affects not simply the individual and the family, but all classes and relations in society. A child is committed to the hands of its teacher, that he may train it so as best to subserve the design of its existence. His duty is to train it in the manner best calculated to prepare it for the duties of this life and the enjoyments of the next. It is a mortal being, made to live a season in this world, and therefore to be cultivated for its business; but it is also an immortal being, made to live beyond the grave, and therefore to be prepared for another and a higher state of existence. The education best adapted for the one is so also for the other. There are no jarring interests between time and eternity. He who trains best for the one does so for both. This, and this only is education. And, were its design thus kept continually before the minds of those engaged in it, how would it both direct and stimulate them. It would teach them how to educate, and urge them to task all their powers to the work. It would dissipate the wild and wicked theories that have usurped the name of education, and cause the teacher to train his pupils for the sober realities of time and eternity. In the language of an eloquent writer "The world is wrong side up in this matter of education, when it administers its own medicines only, its own beggarly ele-

ments, its own food, and nothing higher, its own smatterings of knowledge, without the celestial life of knowledge. Power it gives, without guidance, without principles. It is just as if the art of shipbuilding should be conducted without helms, and all ships should be set afloat to be guided by the winds only. For such are the immortal ships on the sea of human life without the Bible; its knowledge, its principles, ought from the first to be as much a part of the educated intelligent constitution, as the keel or rudder is part and parcel of a well built ship."

Religious instruction, therefore, and the breath of the sacred Scriptures, ought to be breathed into the child's daily life of knowledge, not put off to the sabbath, when grown children only are addressed from the pulpit, or left to parents at home, who perhaps themselves in too many cases, never open the Bible. If in their daily schools children were educated for eternity as well as time, there would be more good citizens, a deeper piety in life, a more sacred order and heaven-like beauty among all classes, a better understanding of law, a more patient obedience to it, nay, a production of it, and a comfortable organization to it, and an assimilation with its spirit beforehand.

It is by celestial observations alone, said Coleridge (and it was a great and profound remark) that terrestrial charts can be constructed. If our education would be one that individuals and states can live by and flourish, it must be ordered by the scriptures. What suicidal, heterogeneous, Roman madness, is the attempt to exclude the Bible from our public schools. Let there be no longer any truckling to Rome or any dubiety existing on the minds of our people in reference to our sentiments on this point. Let it be known from this time henceforward, that Protestants will not compromise their principles, either by excluding the Bible from the public schools, or by aiding Romanists to obtain grants of public money for the establishment of separate schools, where the Bible is ignored. Let every Protestant only be true to himself, and insist that Biblical instruction be as much an element of education, and as constantly and regularly taught, as secular; and we have no fears for the issue.

From our Correspondent in Canada.

SINCE I wrote you last, now some months ago, the Colonial Committee of the General Assembly of the Church of Scotland has favoured us with some excellent appointments of Missionaries, numbering not less than seven. The Missionaries are proving themselves worthy of the confidence reposed in them by the Parent Church, and are labouring zealously within the bounds of the several Presbyteries to which they have been

commissioned. The Colonial Committee have thereby placed us under lasting obligations, and it is to be hoped that the gratitude due for their seasonable assistance will manifest itself in a tangible manner. Notwithstanding these valuable accessions, our roll of acting clergymen remains very much as before, in consequence of the death of some and the necessary retirement of others from the field of active labour. There are still many important vacancies and new openings to be supplied, especially in the Presbyteries of Toronto, Bathurst, Hamilton, and London. But we feel that the generous sympathies of the Church at Home are fairly enlisted in our behalf, and some pleasing symptoms of their salutary influence upon the Church here are beginning to manifest themselves; so that our prospects for the future are brightening. It is gratifying to observe indications of the same thing in your Province. The movement going forward in the County of Pictou for the establishment of Lay Associations is of the right sort, and I sincerely hope that all the good results at present anticipated will be more than fully realized. There is very good reason to think that the Pictonians are not of the number, who, when they put their hands to a work of this kind, become indifferent and fainthearted, as soon as the novelty and excitement of initiation are past. They propose to themselves a truly noble and christian enterprise; they are establishing a system of operations which is likely to be efficient because it is simple. Let them be courageous and faithful, and by the blessing of Him who is ready to prosper the works of his servants, they will succeed.

There is a good deal of writing at present in the public prints on the question of a union of all the Provinces of British North America under one form of general government. As time passes the subject will doubtless assume increasing interest and a more practical development. It is a question which no man, concerned in the ascendancy of British power and the preservation of British Institutions in this country, can dismiss from his thoughts. The necessity of greater facilities for intercommunication is at once apparent and must to some extent be removed in preparation for the coming issue. This preliminary, I observe, is engaging the attention of your legislators, and it only requires the statesmen of the different Provinces to co-operate prudently and zealously in order to attain a favorable result.

The question of a General Assembly of our Church is akin to this. Here also the chief difficulty lies in the existence of obstacles to cheap and speedy intercourse. These however seem to be sometimes magnified into undue proportions. Those who have travelled from Nova Scotia or New Brunswick to Canada, will, I doubt not, regard the expense rather than the

distance, as a thing not to be encountered every year by clergymen. It is in many respects at the proper season a pleasant journey, full of variety and enjoyment, and greatly conducive to health. Your congregations would study their own interests by giving their ministers every facility for making it an annual trip. Correspondence has been opened on the subject, between a Committee of our Synod and Committees of the Synods in Nova Scotia and New Brunswick, and I hope some favorable conclusions will be arrived at, in time to have them reported at the next annual meetings of these several courts.

Her Majesty the Queen has decided on the reference of the local Parliament, that the metropolis of Canada shall be located at Ottawa. The choice is probably the very best that could be made. Beautifully situated on the boundary line of the two Canadas, easily accessible by Railway and Steamer, in a position central to the whole Province, and on what will yet be the high road stretching through the immense territory which lies West and North West on to the shores of the Pacific, Her Majesty's taste and judgment are to be admired—all time-serving politicians, disappointed expectants, and selfish croakers, to the contrary, notwithstanding.

Excuse my non-appearance in your columns for some months back, and do not expect to hear from me every month to come.

Montreal, Feb. 22, 1858.

Rev. William Macrobie, of Tabusintac.

It must be highly gratifying to the members of the Colonial Committee in Scotland, as it is to the friends of the Church throughout these colonies, to hear of the exertions and success of their missionaries since their arrival amongst us. Almost all of them have met with much encouragement, from the congregations and mission stations where they have been appointed to labor, and some of them have been most cordially welcomed, and have manifested much zeal and energy during the brief period they have spent in the country.

Mr. Macrobie has been only eight or nine months in New Brunswick. He received an appointment to a congregation which had been vacant for a number of years, in a remote part of that Province, and commenced his labors with great earnestness and diligence. This congregation have soon appreciated his worth, and conveyed to him substantial tokens of their friendship and affection. In transmitting to our office a list of not fewer than thirty-six new subscribers to the Record, which he has lately obtained in his congregation, he communicates the following pleasing intelligence.

"I hope," says he, "very soon to have it in my power to supply you with the names of all the adherents of our Church in this parish, who

have not already become subscribers to the "Record," and if you think it desirable that an agency should be established here I will be happy to undertake it. I may mention that the people of Tabusintac have given me many proofs, since my arrival amongst them, of their warm attachment to the Church of their fathers, and of the high value they put on Gospel Ordinances—as well as of their sincere desire by every possible means to "strengthen the hands and encourage the heart" of their minister. During last summer they repaired the church and manse at an expense of above £100 currency and they are now engaged in providing fences for a garden, and for the grounds adjacent, and in making preparations for the erection of a suitable barn and stable as soon as that will be practicable."

Report of St. Andrew's Church Ladies' Benevolent Society, for 1857.

It is again presenting you with the usual Annual Report, your Committee would cherish the hope that the members, supporters and friends of this Benevolent Society are still alive to the claims of the poor and needy, and that the exercise of their continued benevolence on behalf of such, will not be withheld. Your Committee have endeavored to appropriate the Funds committed to their charge last year, for the relief of those for whose behalf they were intended—principally for the sick and for the aged poor. They would venture to cherish the hope that the means of relief entrusted to them for distribution, have been applied judiciously, with due economy and strict impartiality. And now, in again appealing for renewed means for relieving the destitute, feeding the hungry, and clothing the naked, your Committee are well aware that it may be urged "That charity applied under the auspices of benevolent societies or by individuals, is now unnecessary, since there is a legal provision provided for the poor, and fenced by law." In answer we would say, that relief by compulsory measures, and administered by corporate bodies, and extended by legislative enactments, is, from these very circumstances, but generally adapted to cases of distress and want. In making such a remark, your Committee would not wish to convey a wrong impression on this subject. Relief by means of legal provision, is, no doubt, suited to the general purpose intended, and therefore demands due support; but, from its very nature, it will be ill adapted to the precise circumstances of many cases of destitution. It will not reach many of those minute and delicate instances of distress which often meet the eye, and appeal to the heart, but oftener, perhaps, pine unseen by a brother's eye, unrelieved by a brother's hand, uncheered by human sympathy, and "Weeping the more because they weep in vain," silently yield to sorrow and despair.

In this Society—for carrying out the objects of which, your pecuniary aid is from time to time solicited—no relief is given to any one, till the real necessity of the case brought under notice is known. By adhering to their plan of personally visiting the objects of distress in their own abodes—by inspecting as well as by relieving—your Committee trust they are able to discriminate between real and pretended want. In this way, too, the relief afforded has not been denuded of that tenderness which ought to exist between benefactors and the recipients of their bounty. We have endeavored to impress them with thankfulness to God, "The Giver of all good and perfect gifts," and that it is because of the graces and virtues of the Gospel of Peace and Good Will, that others are found interested in them; that the alms given are not the results of cold calculation, but the results of the Divine maxims of the Bible. In this way the poor and destitute have the consolation of being acknowledged as brethren—sharers of the same nature, and children of one Great Parent; they

will thus see that they are objects of attention, and that they do not suffer and die unnoticed and unpitied by the influential and opulent.

Your Committee, in the execution of the office which they have endeavored to discharge, have always given such advice and counsel to those whom they thought proper to relieve, as their condition and necessities seemed to require. And where and when it appeared called for, they have pointed out the duty of seeking proper employment, and reminded them of the words of Scripture, "That if any would not work, neither should he eat." Thus your Committee have every reason to believe that the means of relief afforded by the liberality of your friends and supporters, have not been applied in vain; and in some instances at least, the hope may be indulged that industry has been stimulated, honesty encouraged, and frugality fostered.

It will be at once observed that this Society's operation is on a small scale, and its sphere of usefulness necessarily limited; yet, "despise not the day of small things." The vast nation is made up of individuals—the great river is swelled by tributary streams—and so, also, every exertion and exercise of benevolence tends to deepen the great channel, to widen its range, and to embrace the vast brotherhood of mankind. Let us, then, awaken to truth and duty. If the mild and benevolent spirit of the Gospel have a seat in the heart, it will not remain concentrative there, but it will be expansive. As surely as the sinner converted feels the power of that glorious "Liberty wherewith Christ hath made us free," so surely does it flow forth in love and kindness to all, especially to those "who are of the household of faith." For the exercise of our virtue in this respect, God has left amongst us the poor, who are never to "cease out of the land." In the Inspired Word He has often expressed Himself as especially remembering the poor and needy. He has unfolded the duty of the rich toward them, and has taught us that "To visit the fatherless and widows in their affliction," is a mark of "pure and undefiled religion." The Divine Saviour in the days of His flesh, went about doing good.

"He glowed with social tenderness,
And felt for all mankind."

And shall His followers have none of His spirit? True, the weakness of humanity will not allow us to keep pace with such an example, but who can doubt that the more we "love the brethren," the more we have of the mind of Christ?

And now, in submitting this Annual Report,—renewing their appeal to the liberality of their supporters, and pursuing their labors, your Committee would desire to cherish the sentiments of the Psalmist, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain."

As will appear from the account annexed, the Committee, during the past year, have expended for groceries, £7 13s. 3d., fuel, £8 12s. 9d. The relief in cash has been given at different times and in small amounts, amounting to £2.

Mrs. Thompson, *Pres.*; Mrs. Forsyth, *Treas.*; Mrs. T. Forrester, *Secretary*. *Committee*—Mrs. Boyd, Mrs. A. Keith, Mrs. A. McLeod, Mrs. Hays, Mrs. Downs, Mrs. Calder, Mrs. McKenzie, Mrs. McLean, Misses Burkett, Mitchell and Thompson.

St. John's Church, Moncton, N. B.

The friends of the Church of Scotland throughout the Province and elsewhere, as well as the members of other denominations, who kindly lent their assistance towards the erection of the above edifice, will be pleased

to learn that it is now finished and ready for occupation.

If we may be allowed to offer an opinion as to the situation, style, workmanship, and finish of this church we would say that in every one of these particulars it is a highly creditable affair to all parties concerned; and we hope it may long remain as a standing memorial to the exertions of those who have been instrumental in having it built, as well as a rallying point around which the friends of Presbyterianism in this section of the country may in future, convene, as our forefathers did in distant lands, to hear the doctrines of the New Testament expounded in a manner which they believed to be evangelical. The dimensions of the church are 60 feet long by 40 in width. There are 56 very comfortable pews capable of containing 300 people; the reading desk is a neat little structure, painted mahogany, with steps on each side painted black marble, the whole giving a good effect to the eye and making a fine contrast with the painting of the pews, which is a dark drab with black walnut tops and side arms.

The framing and outside work were done by Mr. George McKenzie; the interior by Messrs. Kinread and Tuttle; the painting by Mr. R. McLellan. The cost we believe will be between £1000 and £1100.—*Westmorland Times*.

Opening of St. John's Church.

Last Sabbath having been appointed for the opening of the above place of worship, the services were held at the usual hours. Some time before 11 A. M. the church was filled to completion, so that when the Rev. W. Donald (of St. John), and the Rev. Wm. Murray, pastor of the congregation, took their seats in the reading desk, it might be said that the whole of the available space was fully occupied. The exercises were commenced by singing the 100th Psalm. Mr. Murray conducted the preliminaries, and Mr. Donald preached an able and appropriate discourse from the 5th Psalm 1st verse. A collection was made to assist in defraying the expenses in finishing the church, when Mr. Donald concluded the morning service.

In the afternoon the church was again filled as before, and the services conducted at the forenoon. Mr. Donald preached from Matthew 5 ch. 6 v.; and we believe we are warranted in saying that the discourse upon this occasion was one of the ablest ever delivered in this part of the country. The anthem selected for the morning was "I have set Watchmen upon thy walls;" that for the afternoon, "This is my rest for ever." Perhaps we may be excused from offering an opinion as to the merits of the few amateurs who conducted the music, for, having been one of the number, we willingly leave others to form their own conclusions. On Monday morning

at half-past 10 o'clock, a short discourse was preached by Mr. Donald, at the conclusion of which the pews were let at public auction, (Mr. Baldwin being Auctioneer) when a considerable number of them were disposed of at prices which, considering the extreme scarcity of money, may be said to have been above an average rate

In connection with the above it is gratifying to add that on Saturday last the ladies of the congregation presented to Mr. Murray a very handsome pulpit gown, which had been subscribed for, and made by themselves. The following is a copy of the note which accompanied the gift, with Mr Murray's reply :

REV. AND DEAR SIR :

On behalf of the ladies of St. John's Church I beg to present you with the accompanying gown, as a small token of their esteem and regard. The ladies have to regret that the gift is not such a one as they desired to present upon this occasion; but as the defect has arisen from circumstances beyond their control, they have only to request you to accept of it with the assurance of their sincerity in the sentiment already expressed, satisfied that you will be ready to believe rather in the intention they desire to exhibit, than from any intrinsic value in the gift itself.

I am,

Rev. and Dear Sir

On behalf of the Ladies,

M. G. ROBERTSON.

To the Rev Wm. Murray,

St. John's Church,

DEAR MADAM :

I am just in receipt of your very handsome present. Please accept, for yourself, and for the ladies of St. John's Church, my warmest thanks. Already the congregation has been much indebted to them, and it was very gratifying to me to receive this proof of their personal regard. I trust that such tokens of friendly feeling will only serve to increase that mutual attachment which should ever subsist between minister and people, and that it may have the effect, through Divine Grace, of stimulating me to still greater efforts to promote their temporal and spiritual good.

I am,

Dear Madam,

Most sincerely yours

WILLIAM MURRAY.

To Mrs. James Robertson,

Steadman Street.

The Trustees of the church have also to acknowledge the receipt of a pulpit BIBLE from Mr. Daniel McMillan which was presented to the congregation some time ago, and which as no public recognition was heretofore made, they desire to avail themselves of this opportunity of doing so.

We insert the following, also .

REV. AND DEAR SIR :

The Board of Trustees of St. John's Church, on their own behalf, and on that of the congregation, beg to tender you their sincere and heartfelt thanks for the kindness you have manifested towards them on the occasion of opening their church for public worship. They desire at the same time to express their special appreciation of this kindness on your part, at this particular season of the year, when travelling by land is the only mode of transit throughout this part of the country, and, besides the fatigue attending this way of travelling, it is sometimes actually dangerous.

With sincere acknowledgments also to those of your congregation who so cheerfully assisted us in our present undertaking, with best wishes for your family, and wishing you a safe return to your charge.

We are,

Rev. and Dear Sir.

Yours most respectfully,

On behalf of the Board
of Trustees,

W. C. FLEMING, *Chairman*

To the Rev. W. Donald.

MY DEAR SIR :

I beg to thank you and the Trustees of St. John's Church, for your kind acknowledgement of my services at this time. I can assure you it has afforded me much pleasure to be assisting on this auspicious and interesting occasion, and to witness the completion of so neat and commodious a place of worship. I am sure those members of my congregation, who were contributors to your building fund, will be delighted to know that your labors have been brought to so happy a consummation. I sincerely thank you for your kind wishes for the welfare of my family, and am,

My Dear Sir,

Yours very sincerely,

W. DONALD.

To Wm. C. Fleming, Esq.,

Chair. Board of Trustees,

of St. John's Church.

From the Scotch Correspondent of the Montreal Presbyterian.

Appointment of Dr. Barclay.

The Crown has appointed Dr. Barclay, of Currie, to the Principality of Glasgow College, vacant by the death of the Very Reverend Dr. Macfarlan. This appointment is at present the subject of much animadversion and assumes unfortunately quite a political aspect. It was to be expected that such honourable preferment would have been bestowed upon some eminent churchman, distinguished for his sound ecclesiastical views on all constitutional questions, and for superior ability

and dignity of character. The eminence of the position warranted such a choice. But the Church and the country have been disappointed; and the motives which have determined the Crown in the exercise of its patronage have very naturally excited strong dissatisfaction. We do not wish by any means to say anything which might appear to disparage the private virtues and general merits of the gentleman who has been made the object of my Lord Palmerston's selection. For this selection he is as little responsible as we are. We believe, moreover, that Dr. Barclay has proved a worthy pastor in the limited sphere which he recently occupied, and from which he never ought to have been taken. But he possesses none of those qualifications which, very properly, are considered the usual grounds of promotion. He is not a leader in the Church. His name is attached to no scheme of philanthropy. His person is unnoticed in the common throng of the Assembly. He may be known to individuals as a member of the metropolitan Presbytery, but not even there as a prominent member. Nor is he distinguished as an author on theology or anything else. At least we have never heard of any book emanating from his pen. It has been said indeed by a political and partisan paper that he is a person of scholarly habits; but this is true, we trust, of many incumbents in the quiet parishes of Scotland. In short there is no reason why he should have been selected from among his fellows for special honour; while men such as Professors Hill and Robertson, Drs. Grant and Macvicar, were passed over. The only explanation of such glaring injustice is this, that Dr. Barclay has employed the small influence which he possesses to support Government in some of its radical attacks upon the Church. While settled in London, he was connected with the newspaper press, and is said to have made it the vehicle of his peculiar free-and-easy ecclesiastical views. Of late years he has taken a keen part against the connection of the Parish Schools with the Establishment; but to show how little he represents the opinions and sympathies of the Church, his name generally appears on this question in an ignominious minority of two. The Lord Advocate, however, has at last rewarded him for his thankless services; hoping, doubtless, by the elevation of an obscure partisan to gain increased favour for his most unpopular and unfortunate Education Bill. We do not blame Dr. Barclay for this, who has a right to hold his own conscientious opinions. But we blame Lord Palmerston for sacrificing, without the shadow of a pretext, the wishes of the Church and the claims of her most eminent clergy to the vile purposes of political jobbery.

Induction of the Rev. Thomas Jardine.

THE Presbytery of Halifax met according to appointment, in Argyle Street Chapel, on the 12th ult., for the purpose of inducting Rev. THOMAS JARDINE as collegiate minister of St. Matthew's church and congregation. It having been found that all the preliminary steps towards the induction of Mr. Jardine had been gone through according to the ancient rule and practice of the Church of Scotland the Rev. George Boyd the Moderator proceeded to the pulpit, and having preached an appropriate discourse from 2 Cor. iii. 18, thereafter put the usual questions to Mr. Jardine, and on his acceptance of the charge, formally admitted him to all the rights and privileges of a settled minister of that congregation.

Rev. Mr. Scott then addressed the minister and people on their relative connection and respective duties.

We beg to congratulate the people of St. Matthew's on the choice they have made, and feel confident that Mr. Jardine will fully justify the high opinion that has been formed of him as an able and zealous minister of the gospel. And we doubt not that he will also be found to extend his views and exert his influence beyond his own congregation, and be ready to take an active part in every scheme that has for its end the moral and spiritual improvement of the people of this city and Province.

University Reform.

THE improvement of our universities has already for many months occupied public attention, and now, I think, something will be done. A most important meeting, which will rejoice the heart of every Scotchman, was held last week in Edinburgh. Lord Campbell, the Lord Chief-Justice of England presided, and delivered a most patriotic speech. The various resolutions, which were adopted, referred to an increase of the salaries of the professors, the subdivision of professorial labour by the aid of assistants, the erection of new chairs, as for Political Economy, an enhancement of the value of degrees by raising the standard of examination, and recognizing graduates as part of the Universities &c. All these propositions are reasonable and necessary, and, if carried out by the help of public money, will greatly invigorate our general educational institutions. The first thing which directed attention to their inadequacy was the result of the competitive trials for civil appointments to India. Scotch scholarship was found to be wanting. However, we trust this defect is on the fair way of being removed; and we feel that a deep debt of gratitude is due to Professor Blackie above all for having held the question so inde-

fatigably and undauntedly before the eyes of our public men.—*Cor. of Presbyterian.*

Collection for the Widows' Fund.

A desire has been felt and manifested among the office-bearers of our Church for several years past, to make an effort, if possible, to establish a Widow's Fund within the bounds of our Synod. At the last meeting of the Synod the subject was taken up in an earnest and practical manner, and a collection was appointed to be made in all the churches and preaching stations within the bounds in aid of such a Fund, on the first Sabbath of the month of April, 1858. The Moderator of the Synod was also enjoined to give notice of this collection, and advocate the claims of this most desirable object in the columns of the Record in the preceding month of March. We have waited anxiously till the hour of publication for this important document, which has not yet arrived. As we could not but feel sorry should the Fund suffer, we have considered ourselves bound by the instructions of the Synod to give the intimation that this collection is appointed to be made on the first Sabbath of April, leaving the Ministers of the different congregations to advocate the cause as they may think proper.

Union of Presbyterians.

WE observe that a spirited and lengthened correspondence is now carried on in New Brunswick on this exciting subject, between the Rev. Mr. Murray, of Moncton, on the part of the Church of Scotland, and Rev. Mr. Ferric on the part of the Free Church. Such a union, if we may judge of the sentiments of these two bodies of Christians, from the views and opinions of the correspondents in this controversy, is still far distant. Both of these gentlemen have taken up antagonistic positions, from which, we are told, they are not likely to recede. If the Free Church advocate thinks that such a consummation is soon to be accomplished, Mr. Murray does not appear to be very sanguine of success:

"I have to confess," says he in his last letter in the Colonial Presbyterian, "that I am not now so sanguine about the desirableness of a union as when first I directed my attention to the subject, as I can foresee, that, unless there is the utmost candour and fairness on both sides, there will be a continued tendency to take advantage of each other, and that thus there will be more jealousy and bad feeling between us than there is now. I am sorry to say that what I have seen of the Free Church party, more especially lately, has not much impressed me with the honourable nature of their dealings. It seems very strange that, at the very time we are discussing the subject of a union, a letter

should appear in the *Colonial Presbyterian*, last week, which could have no other design than, if possible, to break up one of our congregations, and still stranger that the gentleman, from whose letter the communication cites, should, after giving out, every-where, that his only object was to preach the gospel, and who professed himself as most unwilling to interfere with the said congregation, should show so plainly, by this letter, as quoted by Mr. Ferric, that he has been acting with guile. I must say, after such conduct from one whom I have been accustomed to respect, I begin to be suspicious of the party altogether, and to fear that there is some truth in what has been alleged regarding them, that they act too much on the jesuitical motto, that everything is lawful which will have the effect of enlarging the boundaries of the Free Church. I am very reluctant to believe this, but facts are ugly things to get over, and I think, if for no other reason one might begin to doubt of the soundness of principles which make the party careless, whether, for the sake of advancing these principles, or rather I should say bringing men externally within the pale of the church, they accomplish this by honourable or dishonourable means, or do serious injury to the cause of Christ otherwise."

WE have received a very able communication from a correspondent in Pictou, on the State and Prospects of our Church in this Colony, which will appear in our next number.

EDINBURGH BIBLE SOCIETY.—The number of Bibles and Testaments issued from the depository of this society during the year, 1857, 61,782; 6,489 Gaelic Bibles and Testaments have been supplied to the Highlands, and to Highlanders who have emigrated to the colonies; 16,593 copies of English Scriptures have been distributed in Ireland, and 4,189 Bibles and Testaments have been sent to Australia, New Zealand, and British America. About 1500 copies of the French Scriptures have been circulated by colporteurs during the year.

THE BIBLE IN INDIA.—The Committee of the British and Foreign Bible Society, have opened a special fund for Bibles in India. They have recently voted for North India 3406 copies of the scriptures in various languages, 1000 reams of printing paper, £100 in money for printing and circulating the same scriptures, besides forwarding £1500 to the Calcutta Auxiliary, to meet an urgent appeal.

THE LONDON GAZETTE announces that the Queen has appointed the Rev. Norman McLeod minister in the Barony of Glaigh to be one of Her Majesty's Chaplains in ordinary in the room of the Very Rev. J. Macfarlan, deceased.

Proceedings of the Colonial Committee

By recent and reliable intelligence from Scotland we are apprised that the General Assembly's Colonial Committee, already so favourably

known for their activity and zeal, have, in addition to the appointments noticed elsewhere, taken steps to revive a chaplaincy at St. Vincent's, and institute another at Callao, the port of Lima, in South America.

PRESENTATION.—The Presbyterian congregation of Cornwallis made a very handsome Donation to their pastor, the Rev. William Murray, on New Year's Day. After supplying the store-room and larder with a fine assortment of things "good for food and pleasant to look upon," they generously presented Mr. Murray with a Purse containing a sum of money sufficient to purchase one of the best Sleighs in the market, and ten pounds to add to his Library withal. The thoughtful Presbyterians of Cornwallis saw that their young pastor needed a sleigh to enable him during the winter to overtake the duties of his extensive and laborious charge; they knew also that, like every young minister, he needed additions to his Library, and they most liberally came to his assistance. Every minister ought to have it in his power to add, say between fifty to one hundred volumes annually, to his Library for at least the first ten years of his ministry. Now the fact is that the income of the great majority of our ministers will not allow them honestly to do any thing of the sort. Books may be a luxury to some people which they can do without, but to a minister of the Gospel books are indispensable necessary. Among the Presbyterian Churches of Scotland and the United States ministers are systematically assisted in forming their Libraries. The Cornwallis congregation have done a work which we should like to see imitated by many other churches.—*Witness.*

DEATH OF THE REV. ALEXANDER FARQUHARSON OF CAPE BRETON.—This venerable and devoted Minister of the Gospel departed this life on Monday the 25th January. He was ill for about three weeks previous to his death; but at first little apprehension was felt of a fatal termination of the disease.

Mr. Farquharson was the first Missionary sent forth by the Church of Scotland to Cape Breton, and if we remember rightly he has been there for about thirty years. His labours during all this time were incessant and, there is reason to hope much blessed of God to the conversion of sinners and the upbuilding of saints.—*Witness.*

[Extract of a letter from the Rev Wm. N

MONCTON, 8th Feb., 1858.

I presume you have by this time got the two newspapers I sent you, containing notices connected with the opening of the church. You will be pleased to learn that it is free from debt with the exception of some £80, which is not due

till about three months, and which we hope to be able to meet by what will be realized from the pews and from other sources. It is really surprising that we should have been able to do as we have, and I am sure the congregation here cannot be too grateful to those many friends through whose liberality they have been provided with so very comfortable a place of worship.

If you can afford the necessary space I will feel obliged by your inserting the subjoined list of subscriptions—the last I will probably trouble you with—in your next number of the Record. I delayed sending them sooner from a wish to make one sending do for all.

*Subscriptions received from Wallace.
Summer of 1857.*

Alexander McFarlane, M.P.P.	£1	0	0
Additional from Congregation.....	2	0	0

£3 0 0

From Fredericton.

John M. Brooke, D. D.	1	0	0
— Macpherson, M.P.P.	1	0	0
— Mackintosh, M.P.P.	3	0	0
Andrew Inches,	1	0	0
John James Fraser,	1	0	0
Robert Fulton,	1	0	0
Robert Cowan,	0	10	0
Smaller Sums,	1	10	0

£10 0 0

From Charlottetown.

Colonel Gray,	P. E. I. C.	10	0	0
Wm. R. Watson,		1	4	0
A friend,		1	10	0
Stranger,		1	0	0
George Birnie,		1	0	0
James Wilson,		1	0	0
Mrs. Purdie,		0	12	0
James Anderson,		0	12	0
James Romans,		0	15	0
George F. C. Lowden,		0	10	0
John Wm. Morrison,		0	10	0
Archibald Kennedy,		0	10	0
Robert Bell,		0	10	0
A. Rankin,		0	10	0
Hugh Fraser,		0	10	0
Mrs. [Rev.] Duncan,		0	10	0
Smaller Sums,		1	2	3

£22 5 3

From Belfast.

Rev. Alexander Mackay,	P. E. I. C.	1	4	0
A Friend,		0	15	0
A Friend,		0	10	0
Additional Sums, say		5	0	0

£7 9 0

Tabular Statement of Money received to aid in erection of Church.

From Colonial Committee,	£62	0	3
From Congregational Collections and Private Subscriptions from Scotland,	81	13	0
From Halifax, N.S.	77	12	6
From other Congregations in N.S.	38	0	0
From St. John, N.B.	176	11	0
Amount of subscriptions paid by Moncton Congregation,	110	0	0
Already realised from Bazaar and Concert at Moncton,	119	0	0
From other Congregations or parties in New Brunswick,	111	0	0
From Canada,	188	0	0
From Prince Edward Island, say	25	0	0

£986 16 9

Notice to Agents and Subscribers.

At a meeting of the Publishing Committee of the Record, lately held in Halifax, it was resolved: That no paper shall be sent to subscribers who are in arrears after the month of May next. We hope that our agents will pay particular attention to this notice, as we should be sorry that any person should be deprived of our periodical from want of punctuality. Unless greater exertions are made to collect outstanding subscriptions, we shall be compelled rigidly to enforce our terms of prepayment in advance. Now, that the character and utility of our paper has been completely established, we think that its circulation ought to be greatly extended in these colonies.

Letters and Monies received, February, 1858.

John Gray, Hopewell, W. B. E. R., Pictou, with list and 27s. 6d., requests complied with as far as possible. John Wm. Morrison, Charlottetown, P. E. I., £5 and list, alterations made as requested. Wm. McNab, Wallace, with list, directions attended to. Three letters from Rev. Mr. Macrobic, Tabusintac, N.B. with £5 7s. 6d. and list of 36 new subscribers, new names added. By hands of Alex. McFarlane, from Wm. McNab, Wallace, 25s. D. B. Monroe, Stake Road, Wallace, 25s. John Mickie, 5s. George Hunter, Jr. 5s. Eliza McDonald, 2s. 6d. John Brander, 2s. 6d. From J. Ross, for subscriptions collected in Halifax, £16 15s. Rev. John Martin for same, 7s. 6d. J. Doull on account of advertisements, £6. Rev. Wm. Snodgrass, Montreal, 5s. Hugh H. Ross, West River, Pictou, 12s. 6d. enclosed with list—new names added. J. McDonald, Shubenacadie, 5s. Rev. Donald McDonald, P.E.I., with £3 on account and one new subscriber.

We expect to be enabled to publish a full account of the operations of the Lay Associations which have been lately formed in this Province, in our next number.

Synod Fund

March 3, 1858. Balance on hand,£1 9 6½

Home Mission Fund

March 3, 1858. Balance on hand,£177 14 11

Bursary Fund

March 3, 1858. Balance on hand,£238 10

Missionary Contributions.

Cash per Rev. Mr. Tallock, from St. Mary's Congregation£6 6 3
Cash from River John Congregation, per Mr. Chisholm 5 6 6

£11 14 9

A return is expected from the different congregations in the County of Pictou, for Missionary Services given there for some time past, for the April and May Nos. of the Record.

WM. GORDON,
Treasurer.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax
J. E. Lawlor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq.	River John.
Roderick Fraser, Esq.	Valley River John.
Donald McKay, Esq.	Long is Hill.
Peter Grant, Esq. Elder	Cape John
John Gray, Esq.	Highwell, W. B. E. R. Pictou
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McMillan	McLellan's Brook, Pictou.
Alexander McGregor, Esq.	Big Island, Merrimoushe.
William McDougall, Esq.	Pedro's R. McLismontie
Douglas M. Phee, Esq.	L. A. d. d. r. near Antigonish
James W. D. Laney, Esq.	Amherst
Wm. McNab, Esq. Merchant	Wallace
D. B. Munro, Schoolmaster	St. John's Road, Ridge, Wallace
D. Macaulay, Esq.	Fox Harbor.
Mr. Murray, Tutor	Pictou.
Alex. McKay, Esq.	Truro.
Peter Crumchank, Esq.	Musquodoboit.
John Smith, Esq.	River Inhabitants, C. B.
T. W. Harris, Esq.	Kentville.
J. Edwards, Esq.	Fredericton.
Alex. Balch, Esq.	St. John, N. B.
James Millar, Esq.	Chatham, Miramichi.
Rev. James Murray,	Bathurst, N. B.
Rev. Wm. Macrobie,	Tabusintac, N. B.
William McLean, Esq.	St. Andrew's, N. B.
R. B. Hallow, Esq.	Kingston, Richibucto.
Allan A. Davidson, Esq.	Newcastle, Miramichi.
Alex. Robertson, Esq.	Moncton, N. B.
John W. Morrison, Esq.	Charlottetown, P. E. I.
Finlay McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	For congregations under his charge, P. E. Island.
Mr. Morrison,	St. John's, Newfoundland.
T. A. Gibson, Esq.	Montreal, Canada East.
Alex. Davidson, Esq.	Toronto, Canada West.
John Paton, Esq.	Kingston, "

ADVERTISEMENTS.

NOTICE

is hereby given that ALEXANDER K. DOULL this day becomes a partner of the firm of DOULL & MILLER. The name of the firm remains unchanged.

DOULL & MILLER.

HALIFAX, N. S.,
1st. January, 1858.

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Wholesale Importers and Dealers in

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Also.—Tea, Indigo, and Soap.

REAL ESTATE FOR SALE.

Two Town LOTS and two WATER LOTS adjoining, at Ship Harbour, County of Inverness, with three STORES, WHARF and BARN thereon, suitable for a Fishing Business.

A WOOD LOT of 100 acres, about 14 miles from the above, on the main road leading to River Inhabitants

The above valuable Properties are offered at Private Sale, and if not previously disposed of, will be sold at public Auction, on the Premises, on FRI DAY, the 29th day of May next, at 12 o'clock noon. A good title and immediate possession will be given. Apply to W. and C. MURDOCH & CO, Halifax, or

H BLANCHARD, Solicitor,

FRESH IMPORTATIONS OF FALL AND WINTER GOODS, THIS MONTH.

W. & C. MURDOCH & Co., are now receiving their Fall Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK AND LINEN GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers.

Also: FELT and SILK BONNETS, Muslin Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, CLOTH MANTLES, Dress Caps, Feathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, Congou Tea.

WHOLESALE AND RETAIL.

LIFE AND FIRE INSURANCE AGENCY.

No. 30 BEDFORD-ROW, HALIFAX, N. S.

EAGLE AND PALLADIUM LIFE ASSURANCE COMPANY,

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OF HARTFORD, CONN.

Incorporated in 1810. Paid up Capital—\$500,000.

ÆTNA INSURANCE COMPANY,

OF HARTFORD, CONN.

Incorporated in 1819. Paid up Capital—ONE MILLION Dollars.

HOME INSURANCE COMPANY,

OF NEW-YORK.

Cash Capital—\$500,000. Reserve Fund—over \$300,000.

PHENIX INSURANCE COMPANY,

OF HARTFORD, CONN.

Cash Capital—\$200,000.

CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY,

LARGE ACCUMULATED CAPITAL.

Income in 1856 - - - - \$776,4180.00

Losses in 1856 - - - - \$208,920.00

Dividends on Life Policies in '56, \$221,193.00

Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.

Dividend credit of 15 per cent. on Short Term Policies, in 1856.

HALIFAX, N. S.,
1st December, 1857.

ARCHIBALD SCOTT,
General Agent.

JAMES COGSWELL & SON,

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Corner of Duke and Hollis Streets, Halifax

MURRAY & CO.

Wholesale and Retail Importers of and Dealers in ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS.

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BARRISTER & ATTORNEY AT LAW AND NOTARY PUBLIC.

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OPPOSITE J. D. NASB'S VARIETY STORE
HALIFAX, N. S.

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Established in 1812. The undersigned have received at the above premises, lately returned & enlarged, a new and general supply of DRUG PATENT MEDICINES, Perfumery, Toilet Soap, Brushes &c, which can be recommended for quality, and will be sold at prices unsurpassed cheapness in Halifax—Orders from physicians & others in the country will receive careful attention if addressed to the subscribers.

G. E. MORTON & CO

ALEXANDER SCOTT & CO.

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HALIFAX, N. S.

EDWARD LAWSON,

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THE MONTREAL PRESBYTERIAN

Those persons who are desirous of continuing their subscription to the MONTREAL PRESBYTERIAN, will please forward them to

ARCHIBALD SCOTT,
No. 30 Bedford Row, Halifax, N. S.

THE MONTHLY RECORD,

Is Printed for the Proprietors by

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BOOK AND JOB PRINTERS—AND PAPER RULES
No. 6 Barrington Street, Halifax.